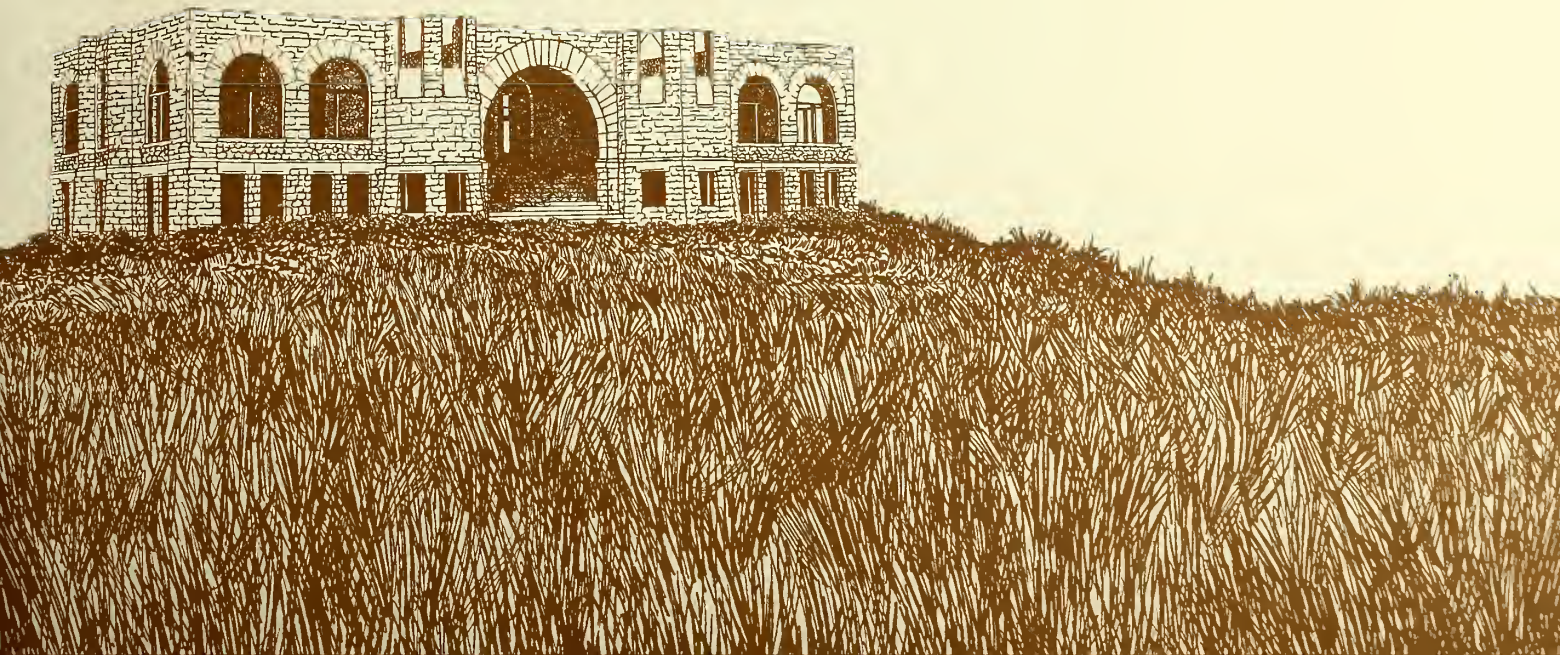


*Singing In the West
We Strike Up for
a New World*





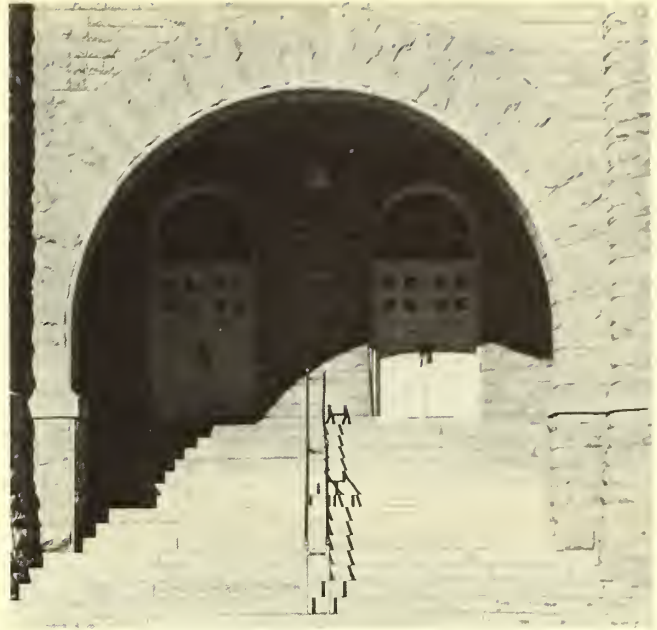
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Singing In the West We Strike Up for a New World

Fifteen years before there was a Newton, Kansas, and a generation before there was a Bethel College, American poet Walt Whitman wrote a hymn of celebration to those moving west to Kansas:

*Aware of buffalo herds grazing the plains....
Having studied the mocking-bird's tones and
the flight of the mountain-hawk....
Solitary, singing in the West, I strike up
for a New World....
One generation playing its part and passing on,
Another generation playing its part and
passing on....
Chants of the prairies,
Chants of the long-running Mississippi,
and down to the Mexican sea....
Chants going forth from the center from Kansas....*



Photographs of interior and exterior details of the Bethel Administration Building are found on the following pages without individual identification.

The Newton depot in 1872, a year before the arrival of the first wave of Mennonite immigrants from Russia. The Atchison, Topeka and Santa Fe railroad reached Newton on July 17, 1871.



In 1886 three men rode north from Newton, stood on a knoll, and surveyed a great sea of prairie grass. They were Mennonite immigrant leaders—a miller, a carriage maker, and a pastor-statesman: Bernhard Warkentin, John J. Krehbiel, and David Goerz. To the south they could see in the distance the outlines of the young railroad town of Newton, a division point on the Santa Fe. To the east they scanned the wooded thread of Sand Creek along whose banks the Pawnee and Cheyenne Indians had built their campfires only a few decades before. Here and there they could see the bleached bones of buffalo who once held dominion there. They stood on ground pounded hard by the hoofs of two million Longhorn cattle driven north from Texas to Abilene before Newton became the railhead in 1871.

We can see David Goerz sweep with his gaze that expanse of prairie and declare for his colleagues, “Here we shall build our Bethel—a college which will be a house of God for our people.” On that knoll they knew they stood at the center of a large young Mennonite immigrant community which stretched for miles in all directions. Beginning in 1873 Mennonite settlers had come from the Molotschna in Russia, Switzerland and West Prussia, Galicia and Volhynia, the German Palatinate and Pennsylvania. Although they spoke different dialects, ate different foods and held to diverse patterns of worship and polity, these immigrant pioneers shared a commitment to the central task of passing on to their children their faith in Christ. That meant local rural schools and now, 13 years after their arrival, a college.

In their wooden chests they brought Turkey Red wheat to plant on the prairies. In those chests they also brought their Bibles, copies of the *Martyr's Mirror*—a big book of stories of heroic ancestors who had lived and died for their faith, hymnbooks—including the *Ausbund* of 1564, and the writings of the Dutch leader, Menno Simons, who had pastored them through perilous years in the early 16th century. They had left good farms on the steppes of Russia, in the fertile lowland along the Baltic, and in the upland valleys of South Germany to risk pioneer hardships on a frontier prairie. They migrated for varied reasons but principally for reasons of faith. As state after



Above, Anabaptists gather for forbidden worship in a boat in Amsterdam harbor in the early 16th century. Below, Ursula van Beckum burned at the stake at Deventer, the Netherlands, 1544 for her Anabaptist convictions. Both etchings are by Jan Luyken from the *Martyr's Mirror*.



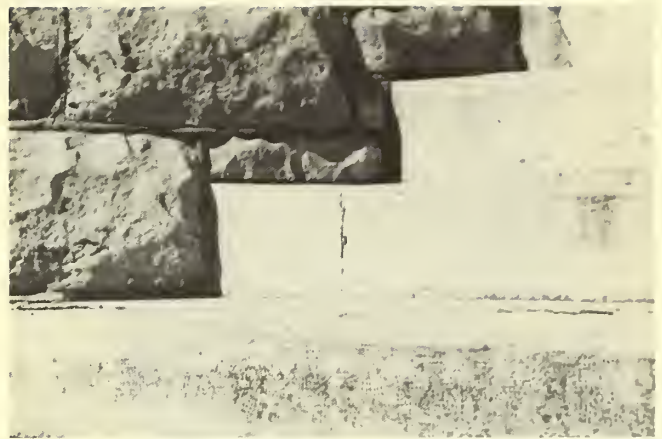
state in Europe imposed military conscription, many peace-minded Mennonites felt called to migrate as they had so often done in the past.

These Mennonites who arrived on the Kansas frontier in the 1870s were people with a memory which reached back to the earliest days of the Reformation.

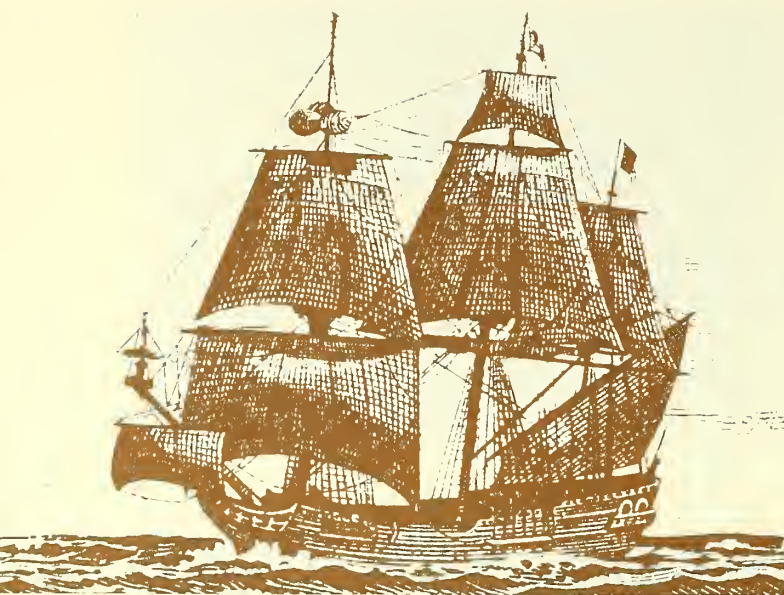
The Anabaptist movement, in which the Mennonites found their roots, was born in Zurich, Switzerland, in 1525 when a group of ardent, young followers of the Reformer Ulrich Zwingli felt called to break with their cautious mentor and the ancient state church system to form a free, gathered church of radical obedience to Christ. The authorities struck down these Anabaptists with imprisonment, torture and banishment, and with beheadings, drownings and burnings at the stake.

The movement, however, could not be destroyed. In the village of Schleithem near the Rhine, a small band of Anabaptists met in 1527 to outline their beliefs. They spoke of walking in simplicity, living in hope, seeking unity, and being at peace. They affirmed their convictions concerning believers' baptism, congregational discipline, the Lord's Supper, separation from the world, the pastor as shepherd, peacemaking and truth telling. Discipleship to Christ was central to this and all their statements: "Christ teaches . . . commands . . . says . . . as Christ is minded . . . walking with Him . . . taking up His Cross. . . ."

Early Anabaptists were a witnessing people. They went forth two by two to tell the Good News, spreading from Switzerland northward down the Rhine to Holland, eastward down the Danube. A Dutch priest, Menno Simons, was converted in 1536; his name became the name of a people—"Mennonites." Persecution contained the missionary fervor. Generations of quietude followed. They migrated from land to land seeking peace and freedom. Cities like Strasbourg and Krefeld provided places of refuge. Moravian noblemen offered land and freedom. Catherine the Great of Russia invited Mennonites to settle her southern frontier. But in time privileges of conscience were withdrawn and these pilgrim people moved on.



Above, a 17th century etching of Strasbourg, city of refuge for the Anabaptists and in 1984 the site of the eleventh assembly of the Mennonite World Conference.



Above, the Concord which brought 13 Quaker-Mennonite families to Germantown, Pennsylvania, in 1683 as depicted in a 1983 U. S. postage stamp.

The first Mennonites came to the New World at the invitation of William Penn, arriving on the *Concord* on October 24, 1683. In Germantown, Pennsylvania, they joined with Quakers and a variety of other Protestant groups in what was an intimation of the great American experiment then emerging—a society of pluralism of faith and freedom of religion.

When the Mennonites settled on the open Kansas prairie they built houses, fenced fields, plowed grassland, planted hedgerows, built roads, and erected meetinghouses. They established a dozen local schools by 1877, more than 40 within two decades. They needed teachers. David Goerz, editor of their church paper and a former teacher, in 1877 called for a meeting to discuss the “school cause.” The need for cooperation in education brought the many and diverse congregations together for the first large Mennonite gathering in Kansas. They wanted

Halstead Mennonite Seminary, Halstead, Kansas, 1891, with faculty and students in the foreground. In the front row center are Heinrich H. Ewert, principal, and Cornelius H. Wedel, teacher of German subjects. This building was moved to the new Bethel campus in 1893 to provide dormitory facilities.

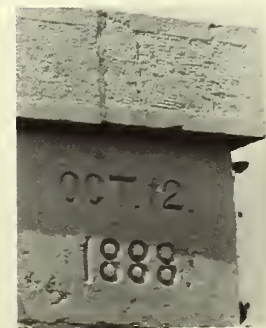
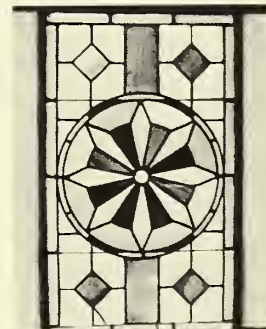
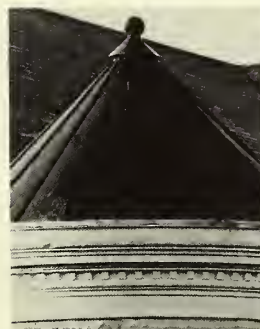


schools in German but they wanted to learn English so they could "be active for the Kingdom of God also among the English speaking population." Wilhelm Ewert of Brudertal in his opening address linked education to the need for unity "to become one in Him who is our hope in life and death."

A school to prepare leaders and teachers was established at Emmental in the Alexanderwohl community in 1882, with H. H. Ewert as teacher. This led the following year to the opening of the Halstead Mennonite Seminary where the enrollment grew to 76. Ten women enrolled the first year on an "experimental basis," which led to a coeducational school. Discipline was rigorous. Each student delivered a weekly recitation before the entire student body. Finances and policy issues, however, plagued the school. Some withheld support, preferring to have simply a Bible school. The Halstead school drew Mennonites together and yet divided them. And from Halstead came teachers and leaders for church and community.

Led by David Goerz, among Kansas Mennonites grew the conviction that they needed a college at Newton in the center of the wider Mennonite community. The 1880s was a time of college planting in Central Kansas: Bethany, Sterling, Southwestern, Kansas Wesleyan, McPherson, Central and Bethel. A group of Newton citizens offered \$100,000 in land and subscriptions to the Kansas Conference to establish a college in Newton. A complex and intense debate ensued. The Conference struggled with the issue and finally approved the creation of a private auxiliary corporation to establish the college. Thirty-three individuals, including three Newton businessmen, signed the charter on May 11, 1887. On October 12, 1888, an estimated 2,500 people gathered for the laying of the cornerstone. One can envision that historic event now.

Twenty-five hundred immigrant people came by buggy and wagon, on horseback, and on foot from a score of communities for the founding of their Bethel College. More came by special train from Pennsylvania for the great event. On a gentle rise in the prairie stood the outlines of a great stone structure. There they gathered to sing





hymns, read Scripture, pray, and hear a pastor from distant Indiana—a student at the first Mennonite school of higher learning at Wadsworth, Ohio—preach a dedicatory sermon on the motto of Bethel College: “For other foundation can no man lay than that which is laid which is Jesus Christ.” Present in that joyous throng was a young teacher from the Halstead School who would become the first president of the new college: Cornelius H. Wedel. One could almost hear the words of Whitman: *“Solitary, singing in the West, we strike up for a new world.”*

Depression and agrarian unrest gripped Kansas. Most settlers still had debts on their homesteads. It was a difficult time to raise money for the new college. For five years the big stone structure stood partially finished on the prairie, tall grass growing up around it. In 1892 they began to build again.

Bethel College held a dedicatory service on September 20, 1893, and classes began. President

The first student body and faculty of Bethel College, 1893. Four faculty, from left to right in the back row, are C. H. Wedel, Gustav A. Haury, Benjamin A. Lehman, and Heinrich B. Penner.



Wedel and his family lived at the east end of the main floor; the 98 students lived on the ground floor and at the west end of the main floor. The chapel, library of 600 volumes and classrooms were on the second floor. Following the closing of the Halstead School in 1893, three white frame buildings were moved from Halstead along country roads to the new campus, a distance of 14 miles.

Students ranged in age from 13 to mid 30s and included not only Mennonites but also Baptists, Methodists, Evangelicals, Presbyterians, Catholics, Lutherans, and Congregationalists. Curricular offerings were limited: some music; heavy on languages—German, English, Latin and Greek; a bit of science; some math and history; much Bible; and a few courses in bookkeeping and elocution. Student conduct was strictly monitored for those first 98 students (77 men and 21 women). Men and women were assigned alternate evenings for use of the library. Students were up at 5 a.m. and in bed by 10 p.m. Everyone worked two hours each afternoon on a campus job. Five persons made up the first faculty: Wedel and G. A. Haury, both of whom had taught at Halstead; H. D. Penner, German and English; B. A. Lehman, mathematics and science; and B. F. Welty, music.

C. H. Wedel—president, pastor, and full-time teacher—set the tone for the campus with his teaching in Bible and church history. He inspired



Cornelius H. Wedel and Susanna Richert were married March 30, 1891, in the Alexanderswohl Mennonite community. Wedel, then a member of the Halstead faculty, became the first president of Bethel College.

Below, the campus c. 1898 from left to right: Western Home, Students Home, and Dining Hall (these three all moved in 1893 from Halstead), Ladies (Ehn) Cottage (1895), Administration Building, C. H. Wedel residence (1898) and G. A. Haury residence (1898).





students with a sweeping sense of God in history from earliest biblical times through the Reformation and the Anabaptist movement to the present day. He articulated a new Mennonite vision: a faith in Christ deeply rooted in the congregation, the Body of Christ, as the locus of power and discernment. He saw the college engaged in a disciplined encounter with the best of modern learning. He believed that Bethel's primary task was to prepare young people for pastoring, teaching, missionary service and other ministries of the church. Those were days of exhilarating new beginning—an experience recaptured again and again in the Bethel story.

Bethel College served its people, provided teachers for country schools, prepared missionaries, and published school texts and hymn-books. And yet remained the inevitable problems of schools: adequate financial support, occasional errant student behavior and sharp constituency criticism. Some were apprehensive about the liberal arts courses introduced into the program for teachers and others. By 1909 the College had enrolled a total of more than 1,000 students, 800 of whom were Mennonite. Annual enrollment passed 200 with a faculty of 15.

Above, pipe organ installed in the College Chapel in 1902. Below, horse-drawn surrey in front of Dining Hall, c. 1900. Hitching rack, picket fence and gas light are to be seen in front of the Dining Hall, site of the present library.



The three founding fathers—Warkentin, Krehbiel, and Goerz—retired. Then tragedy struck this young college. C. H. Wedel, still in his 40s, died of pneumonia on March 28, 1910. At the memorial chapel service one could sense how the campus accepted deep sorrow and carried on. The Bethel story is strewn with tragic experiences coupled with the confident renewing theme, “we shall overcome.”

Faculty, students and supporting churches closed ranks and moved ahead. A flurry of innovations were introduced: the extension of water, electrical and interurban lines to the campus, the first Bethel College song, the organization of the Christian Students’ Union, a teacher training curriculum, the launching of a four-year college course, the granting of its first A.B. degrees to six students, and the erection of a gymnasium. It was an exciting time to be a part of this creation of a new college. On October 12, 1913, 1,500 came to celebrate the twenty-fifth anniversary of the laying of the cornerstone.



Above, the faculty of 1910 following the death of C. H. Wedel: front row—Emil Riesen, Elizabeth Wirkler, Lena B. Hunzicker, J. H. Langenwalter, David Richert; second row—Alice Martin, P. J. Wedel, Helen Hoisington, G. A. Haury, Daniel A. Hirschler, P. H. Richert.

Samuel Burkhard, instructor in education, in the industrial arts shop in the basement of the Administration Building, c. 1916.





From the beginning until 1918 Bethel College was a bi-lingual campus: German and English. With the U.S. entrance into World War I the College was subjected to public pressure to erase its German image and to join in the Great American Crusade. German was dropped from the curriculum. Among the faculty were young university-bred scholars who abandoned their Mennonite peace heritage to espouse the Wilsonian cause. Also among the faculty were those who advocated the poles in the emerging modernist-fundamentalist debate. It may not have been Bethel's finest hour, but it must have been a stimulating time to be a student. Missing in the record of those controversies is a voice which affirmed C. H. Wedel's Mennonite vision—a third way. The Bethel story is one of vigorous debate and sometimes divergent proclamations on the great issues of faith and life.

Intercollegiate athletics made its way into the campus against faculty resistance. The earliest faculty action on football was recorded thus: "Football may be played . . . only on condition that no running with the ball, interference, or mass plays of any kind be permitted." The faculty was slow to accept football and some other sports because they said, "they tend to disregard the rights of others . . . take advantage of the

The 25th anniversary celebration, October 12, 1913, of the laying of the cornerstone. To the right in the background is the area where the Science Hall would be built eleven years later.



weaknesses of others, outwitting or disabling opponents." Students, as sometimes is their method, bided their time and had their way.

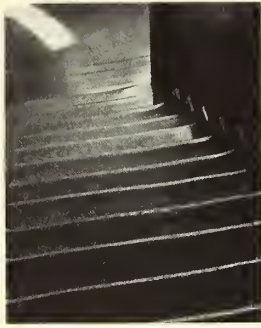
In the years following World War I, the College recovered and grew. In 1924 the Science Hall was built. Enrollment rose to 351 in 1922-23 and soared to 454 in 1925-26. And yet it was an anxious, troubled time. Inflation and farm depression imperiled the farmer. Bitter theological fights broke out nationwide which affected all colleges and Bethel. College president followed college president—five in five years. William Butler Yeats caught the mood:

Things fall apart; the centre cannot hold; . . . the best lack all conviction, while the worst are full of passionate intensity.

From the war years through the 20s and into the 30s Bethel had a center which held. Things did not fall apart. The center was faculty, alumni and friends—faculty like J. F. Moyer, Helen Riesen, J. R. Thierstein, P. J. Wedel, J. E. Linscheid, J. H. Doell, Abram Warkentin, David Richert, Walter Hohmann, A. J. Regier, A. B. Friesen, J. J. Voth, J. W. Kliewer, Otto Unruh and others.

In the Jewish Talmud is a legend of 36 just men. At any period in history, according to the legend,





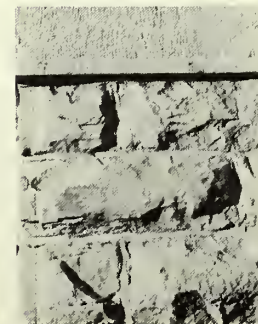
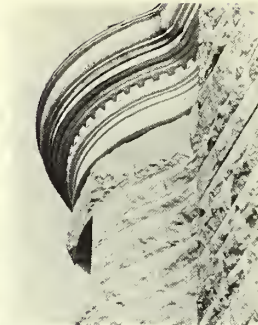
the heavens are supported by 36 ordinary, anonymous persons, whose faithfulness, love, integrity, patience, persistence, creativeness—hold the universe in place. So it has been with the many faithful ones who together have carried Bethel through difficult times.

In 1929 came the stock market crash. The Great Depression followed: unemployment, soup kitchens, farm foreclosures, lines of jobless men, drought and dust bowl, 25 cents-a-bushel wheat. The families of Bethel students knew the anguish and the camaraderie of shared poverty. Bethel came close to closing. Enrollments dropped. Bethel's indebtedness mounted to more than \$100,000. An application for accreditation by the North Central Association was denied. On top of this came a challenge from those who wanted a Bible school in preference to a church liberal arts college.

The showdown came on April 6, 1932, at a special meeting of the Western District Conference. A group called for the withdrawal of \$100,000 of Western District funds from Bethel's endowment and the use of this to start a Bible school. After intense discussion the proposal was defeated by a close vote of 149 to 131. The College held on, sustained by an inner toughness and a hope for the future. There were those—and these were many—who had deep affection for this impoverished, dusty, depression campus and they held on. Faith, hope, and love—that they had.

Bethel's story in these years was more than one of grim survival. In 1931 six international students arrived to open new windows to the world. Two were from China: James Liu and Stephen Wang. Another, John Bekker, arrived from the Soviet Union. The most dramatic story was told by Maria Reimer, Susie Penner and Anna K. Neufeld, who had fled from Siberia across the frozen Amur River, eluded Soviet border guards, and found their way to Harbin, China, and on to Bethel College. To this day Bethel College has been distinguished by the large numbers of international students who have come and enriched campus life.

At the low point of the depression and on the eve of the crisis of 1932 the College announced a



development drive: \$475,000 for endowment, \$75,000 for chapel and library expansion, \$100,000 for a new men's dormitory, \$65,000 for a new wing to the women's dorm and with it a College Commons, \$50,000 for scholarships and \$70,000 for other projects. Daniel Burnham was quoted in advocacy of the ambitious plans: "Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistency."

In 1932 Ed G. Kaufman, a former missionary to China, became president. That summer Franklin D. Roosevelt was elected president of the United States and in Germany Hitler was making a bid



The Delphians, one of six campus literary societies in 1916. In the center of the front row wearing glasses is Ed. G. Kaufman, later president of Bethel College. From this year's society came four missionaries, two pastors, five college faculty members, two medical doctors, four public school educators, three businessmen, and several College board members.





Above left, 1918 College baseball teams with Rudy Goerz, coach.

Below left, 1925 College football team with Gus Haurly, coach.

Above right, Ladies' Chorus, 1923-1924 with Walter Hohmann, director.

Below right, Ladies' Glee Club, 1914-1915, Helen Hoisington, director.



for power. Great sea changes were welling up in the world. It was the best of times and the worst of times. A flood of changes captivated the campus—all this against an ominous international backdrop.

Among the innovations were these: a college dairy, the adoption of the first Five Year Plan, a Spring Song Festival, an office of public relations, the threshing stone as the College symbol, a post office on campus, the first buffalo barbecue, the Science Hall completed, the adoption of a motto: "Bethel College Building Character," the first telephone switchboard, a new organ, incorporation of the campus as the city of North Newton, the merging of the YM and the YW into the Student Christian Movement, the annual hosting of the Kansas Institute of International Relations, the first Homecoming Queen, the launching of weekly radio programs—"The Mennonite Hour," acquisition of the Kauffman Museum, the organization of Bethel College Fellowships in 44 congregations, the laying of the foundations for Memorial Hall and everywhere remodeling to make room for expansion. In this upbeat spirit Bethel College celebrated its fiftieth anniversary in October 1938.





Most exhilarating of all events in the decade was accreditation by the North Central Association in 1938. Bethel College had arrived academically. This was coupled with academic innovations which strengthened the quality of the program: broadened curriculum and added faculty, a sharp rise in the number of doctorates on the faculty, a new general education program, comprehensive exams for seniors, the introduction of honors courses, and more. Pervasive in the academic climate of the campus since the meeting of those first classes in September 1893 has been a commitment to excellence in scholarship.

Bethel entered the 40s growing, healthy and confident. But all was not right with the world. A devastating six years of war changed the world: the extermination of six million Jews in the Holocaust, nuclear annihilation at Hiroshima and Nagasaki, and the emergence of rival superpowers—the Soviet Union and the United States. At Bethel enrollments were cut in half. The College tightened its belt. Wars have always strained relations between the general public and the campus with its unique Mennonite heritage. One such crisis erupted in 1942 in response to an article in the *Bethel Collegian* written by a student calling for noncompliance with the draft. After an outpouring of anger and strong talk, the crisis faded away. Bethel, like universities since medieval times, has experienced town-gown conflict, sometimes made more acute at Bethel because of its peace church values. And yet even in times of campus-town tension, Bethel has commanded the respect of a wide circle of friends in the broader community.



Despite the tragedy of World War II, students and faculty returned to the campus after the war enriched by a wealth of wartime experiences. Bethel's student body was more diverse. More came from overseas. Many students had served and traveled abroad. More and more students were going on to graduate and professional schools on scholarships. During the crises of war Bethel found a new circle of friendship in the seven colleges of the Council of Mennonite Colleges which provided counsel and encouragement.

At the war's end enrollments doubled, exceeding 500. The college was bursting at the seams. A new library was completed. The white frame buildings from the old Halstead School were torn down. A good friend gave a quarter of a million dollars worth of land and Goering Hall, the first large dormitory, was built. Carnegie Hall was demolished to make way for the larger Haury Hall. In time the road in front of the Administration Building was closed and a lovely village green emerged as the center of focus for a quiet inner campus. No longer was Bethel a dusty



An aerial view of the campus at the half-way point in the College's history, c. 1936. At the top in the distance are the College Farm and the Martin Estate (the Pines). Beginning on the left on 27th Street and proceeding east are the Western Home, Dining Hall and Administration Building. Behind the Administration Building are the Music Hall (former Minnesota), the Stump House, Janitor's House, garage and heating plant. To the east of the Administration Building is the Science Hall (1924) and south on College Avenue, Carnegie Hall (1908). Across College Avenue is the C. H. Wedel (later Thierstein) Home; on the curve, Ladies' (Elm) Cottage; and proceeding west along the south side of 27th Street—Alumni Hall (gymnasium, 1913), White House (Mission House, 1911), unpaved Minnesota Avenue, and the amphitheater of Kidron Park.





frontier village with unpaved streets and an air of the temporary and of improvisation. On one side of the green a center for the fine arts would be built.

The 60s opened on a high note of idealism and expectancy. A young president in the White House set the tone with an Irish gift of lyric phrase. Out of the South emerged a Black voice of conscience on civil rights and war and peace—Martin Luther King, Jr. Meanwhile, step by step the United States was drawn into a war with faraway Vietnam. Blacks and students demonstrated. Things fell apart: riots, Watts, Kent State, sit-ins, My Lai, Black Power, body counts, a drug culture, a hard hat reaction, and assassinations. In the background one heard the throbbing rhythms of the new rock beat. Bethel was hurt. Every college in the country was hurt. Students were angry and lashed out at authority figures and institutions across the land.

The student body and faculty in the fall of 1937, the 50th anniversary of the charter of the College. In the background are the Administration Building, Science Hall, and Carnegie Hall. The photograph continues to page 20.



Again one heard the words of the Poet Yeats:

*Things fall apart; the centre could not hold; Mere
anarchy was loosed upon the world, The ceremony of
innocence was drowned; The best lacked all conviction,
while the worst were full of passionate intensity.*

And once again the center held.

A major crisis descended on the campus in 1970. Enrollments dropped. Deficits mounted. Bethel and all colleges were under suspicion. Lines of communication were frayed. A special session of the Western District Conference was held on the campus on November 27 and 28, 1970. After long discussion the body rallied around the College, voted to assume a budget deficit and to work at restoring mutual understanding between college and constituency. A college goals study reaffirmed Bethel's mission as





a church college with a common identity of campus and congregation. In addition to the role of preparing leadership for the church, the report identified in the mission of the College the motif of peacemaking, reconciliation and social involvement. Teams of conference leaders, faculty and board members visited 50 congregations of the conference. Again this crisis illustrated that the strength of Bethel College is drawn from a devoted and supportive people.

A new president came to the helm, Harold J. Schultz. Enrollments grew steadily. Financial giving increased. Bethel's basis of support broadened. The circle of friends widened. A decade of balanced budgets followed. New programs were added: environmental studies, computer science, peace studies, social work, communications, church work, international development, nursing and more. A gymnasium, student center and museum were built. Thousands came to-



gether for fellowship and celebration at the annual Fall Festival.

Soon it will be a hundred years since that throng of 2,500 immigrant farm people stood on Bethel ground on the prairie and lifted their voices in song in the chill autumn air. As one brings to remembrance those hundred years one senses themes which have shaped Bethel's experience and mission: an awareness of being God's people with a calling . . . a confidence that no matter what may come "we shall overcome" . . . a devotion to quality and wholeness in scholarship . . . a commitment to solid planning and bold vision . . . an awareness that each new day is a day of fresh beginning in God's Kingdom. . . .

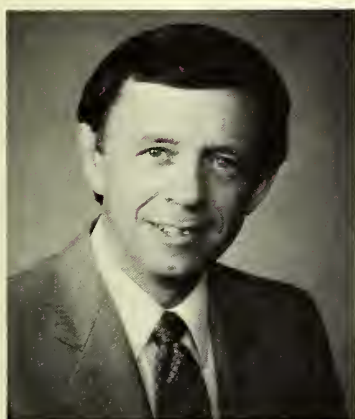


*Solitary, singing in the West, I strike up
for a New World. . . .*

*One generation playing its part and passing on,
Another generation playing its part and
passing on. . . .*



Building for a Second Century



One hundred years ago Mennonite pioneers had the foresight and good judgment to plant Bethel on these Kansas prairies. In the preceding pages you have seen in words and pictures the harvest that has been reaped from their initial sowing of seed.

In 1987 Bethel College will celebrate the centennial of the founding of the college.

We are celebrating in a variety of ways—with special events, musical programs, a National Conference on Faith and Learning, a mass choir of 500 voices, and a major Centennial Celebration in October 1987. We are also endeavoring to be second century pioneers through careful planning and investing in Bethel's second century. A Centennial Goals Study and Centennial Fund Drive are ways in which we are preparing for Bethel's second century of service among institutions of higher education.

The Centennial Fund Drive, "Building for a Second Century," has as its goal to raise \$8,950,000 by October 1987 to fund 18 projects. The projects include a major Library and Media Center addition, a new pipe organ for the Chapel, Student Scholarships, Computer personnel and equipment, All-Weather Track and Racquetball Courts, and an endowment for Kauffman Museum, among others.

The Centennial Celebration and Drive can serve to renew our peoplehood ties. Bethel has served its constituencies well. Many of its alumni have gone into fields of human service, many have gone into the helping professions and others have become church leaders. Bethel's product, its alumni, are scattered from coast to coast and around the world. The seed sowed by those early Mennonite pioneers has most certainly grown and blossomed and continues to serve mankind well.

I invite you to take part in celebrating Bethel's centennial. Plan to attend centennial events and to invest in the "Building for a Second Century" fund drive. Bethel College's centennial is a once-in-a-lifetime opportunity. We want you to celebrate with us.

Harold J. Schultz
President

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Mennonite Library and Archives
Cover Design: Esther Kreider Eash
Layout Design: John Hiebert
Printer: Mennonite Press, Inc.



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